1970 Rare

INTERNAL BULLETIN

WOMEN'S LIBERATION

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SASKATOON--TWO REPORTS both by Kathy Dalton-- for the Women's Liberation Fraction, Saskatoon LSA and YS.

Nov. 16, 1970:

I: Origins of the Women's Liberation Movement (Saskatoon)

The WLM(S) was the idea of some women on the left and came out of the NDY conference at Banff in the summer of 1969. The WLM(S) had a big impact on the campus in the fall of 1969 and their non-sectarian attitude was evident from their sponsoring C. Levis' meeting as their first action. In the spring of 1970 the group was very active on the abortion caravan activities and confronted Monroe. During the summer the level of activity was slow and a full program began again this year when the school year opened. There was a high turnover in membership from 1969 to 1970.

Constitution: We do have a constitution. It was written in order to be recognized as a campus group. The group has no idea that a constitution could be a valuable thing to have for the group. Anyway, the constitution does state that membership is open to any woman questioning the position of women in today's society and who want to do something about the situation. It also stresses that the group will concern itself with educational and action work.

Membership: on paper the group has a membership of about 200. At our university and general meetings we can usually expect 30. Only women are members and membership is held by anyone who considers herself one. The majority of our WLM(S) members are university students. Recently our membership of working women has been on the rise. Hardly a week goes by without a couple of older women asking when our next meeting is to be held. We have a few older women and working women members. High school women as a rule do not attend, but occasionally some come.

Structure: The group is presently composed of four caucuses:

University Caucus: This is our largest caucus. It has as its tasks the organizational details of our campus program. This would consist of publicizing meetings and arranging for rooms. They are also researching the oppression of women caused by the university here. The caucus comprises all university students, workers from the university and all others who want to participate in university activities.

Birth Control and Abortion Caucus: This caucus is the one that takes responsibility for our abortion and birth control information activities. Women join this caucus on the basis of interest.

High School Caucus: Right now the women most active in this are not high school students. They are organizing speakers to go into the high schools.

Socialist Women Caucus: This caucus has as its purpose the education of socialist women. Topics of interest and analysis will occur in this caucus, supposedly. It however, has not met this fall.

Two other caucuses are in the process of coming into existence: the working women's caucus and welfare women's caucus.

Women in the group can belong to as many caucuses as they wish. The above mentioned caucuses all meet together in general meetings held every two weeks. The caucuses hold their own independent meetings usually once a week. Each caucus has a steering committee of two or three, depending upon how many volunteer. These steering committees and a few other interested women meet in the general steering committee of the caucuses before each general meeting. The purpose of the steering committee of the caucuses is to report to the general steering committee, do phoning for the meeting, and other basic organizational details. The steering committee of the whole group draws up an agenda and discusses the activities taking place. It must be emphasized that the steering committees are composed completely of volunteers. No elections are ever taken. The steering committee is not looked towards for any leadership. In theory there are no leadership positions in the group.

Besides the various cucuses and committees already listed we have a number of others, including the conference committee, the beauty queen committee, the publicity committee, and the file committee.

There is a relatively high turnover of membership in the group. Our reasnns for this will become clear as I continue.

Division of Labor: The leadership of WLM(S) is mainly composed of a few capable socialist women who have reached the conclusion that they should be totally involved in WLM(S). We consider these women as contacts and for the most part their analysis of women's liberation is very good. But because of their total involvement in this work area they tend to lack relating women's liberation to other issues. They tend to act as a brake on the group's development. They want this hroup to develop but within their influence because all of their activitey is encompassed in this movement. These few women are always around, carry the brunt of responsibility, and discuss lots of the important decisions outside the ralm of the meetings. New women, if they are not already committed, find it hard to get integrated into the group. There are plenty of mundane tasks for them to perform but it is almost impossible for leadership development to occur. If the interested women notice another women developing they are quick to bring her under their wing and into their realm of influence. As mentioned, it is common to see new faces for one meeting or so that then disappear.

Program: We have an extensive educational and action program.

Educational Program: We have recently begun a series of internal educationals in our university caucus. A reading is announced a week in advance and a presentation is made at the meeting itself. Questions and discussions follow. We have started a series of noon educational meetings on the campus; we are preparing a downtown meeting on the need for a women's liberation moevement. We are going into the high schools to interest women in our [illegible].

Action Program: This group is great for performing actions. All activities since October will be listed.

1. We are planning the WLM conference and a national day of protest
2. We, along with the Regina WLM approached the College of Physicians and Surgeons meeting and protested the abortion laws and presented a brief.
3. We had a rally at the university about the meeting in Regina.
4. We are trying to set up a birth control and abortion information service at a local neighborhood center.
5. We are presenting a secret contestant in the Saskatchewan Beauty Pageant.
6. We initiated and now keep in touch with the day care center on campus.
7. We are sending briefs to the members of parliament about the abortion situation.
8. The men's auxiliary had a bakesale and made $40.00
9. The socialist women's caucus participated in the anti-war activities and presented a brief to the NDP federal members when they were here.

One of our definite plans is to confront PET when he arrives in Regina in a month or so. We also speak to interested groups, have done a few rural meetings and are preparing a research paper on the university's oppression. We are also showing a film.

II: Branch and Local analysis of WLM(S):

One of the great assets of the group thus far has been its action orinted program. We agree with the actions that have been taken--although there has been some debate about concentrating too much of the group's efforts into the counselling service.

On the whole we have worked quite well with the group here. At least one woman from the branch or local attends every meeting. The other significant asset has been the group's non-sectarian attitude. Thus far we have heard no bad comments as to our presence

there but it is important to note that we have not been emphasizing our differences, linking women's liberation to other issues, selling our press nearly as often as we should be doing, etc. Most of the women, especially the new ones, do not even know we are members of the brach or local.

We see the deficiencies in the group mainly being cuased by the leadership. There tends to be a certain cliquishness and a bit of fear of the branch and local on the part of the leadership of the group. Aside from the restraining factor which I tried to explain earlier there is a lack of openness in the group. Our meetings are all composed of business--there is a strange lack of consciousness-raising. The leaders must always be a part and on top of what's happening,--they do not want to change, or to lose their positions.

It is obvious to uss that these women, very shrewd on the issue of women's liberation, must be recruited to our movment. They have to be aquainted with the dynamic of women's liberation to allow them to shed their conservative remnants. It does not appear that the leadership will be recruited in the near future. Our emphasis is clearly to put forth our analysis and build the group, and encourage new women.

We have a problem in making our differences known, while allowing the present leadership not to feel threatened by our intervention. The fraction is aware of the problem and intentds to sensitively explain our positions, make the movement known-- to stop being so agreeable. The leadership has also imposed on the group, without objection, an anti-feminist position. We have not as of yet tackled the problem of explaining the importance and value of feminism, but we intend to.

Besides the deficiency of leadership, there are also many organizational deficiencies. We should have a constitution, we should have votes and elected posts--despite the multitude of committees and caucuses we still are not well organized. As is probably evident, the fraction here is not well organized.

III: Branch and Local women's liberation fraction:

The branch and the local meet in the same fraction. Up until a few weeks ago we had not been meeting at all, but since then we have been meeting one half hour before the local meeting begins. We have decided that this time is not suitable in terms of interruption and length so we have decided to have one-hour fraction meetings. We want to have 10 minutes to discuss previous and future meetings; 10 minutes for questions and analysis of these meetings; and the rest of the time devoted to educational work (for the fraction). We intend to use the Royal Commission brief, Pathfinder publications, documents, the Militiant, and other movement material.

The reason for this great emphasis on education is because we have just recruited two new youth women who know next to nothing about our analysis of women's liberation. Because of the two new women recruits we see our women's liberation fraction as being one of the most important ones. Thus far the fraction has done nothing but read a calendar of events. We know that this is wrong. We must develop a strategy for every women's liberation meeting. We must act as an effective force. Thus far no major disaster has happened from us attending meetings only as individuals but questions have arisen that we should comment on. (Naming women a caste, no press at meetings, etc.) We are trying to show the new comrades by example the importance of women's liberation and the oppression we all face by being born women. We had a supper for women comrades only.

Despite all the criticisms levelled, the WLM(S) is coming along pretty well. It is up to us as members of the YS and LSA to, by our theory and organizational strategy, to add to its effectiveness and make it all the better.

SASKATOON no. 2 --Dec. 16, 1970.

This report concentrates on the main developments occuring around WLM here since the national conferance. I will concentrate on the present state of the abortion issue here; the nature of the WLM since the conference and of our role in the WLM here.

I. THE PRESENT STATE OF THE ABORTION ISSUE:

Since the conference the discussion of the abortion issue has been consistently sidetracked and postponed. Immediately following the conference we initiated a general meeting of the WLM. The purpose of this meeting was to discuss issues arising from the conference: centrally the abortion issue.

Women here, due to the previous lack of discussion and disagreement in the group were overwhelmed by the diversity of discussion and disagreement at the conference. Many women feared they "had been led by the nose" in previous actions held here and so a tendency proposing long and possibly endless discussions being held as a prerequisite to action was developed.

The leaders of WLM support this tendency in opposition to our position that discussion cannot exclude action. The leaders have been strongly influenced by our opponents' line at the conference; they are also fearful of losing their positions to us and so they despise to see any proposal of ours get support.

It was decided that time was not adequate in a general meeting to discuss the issues of the conference. A mini-conference was set up for the following Sunday. This was to be a day-long event where our future strategies and priorities would be planned. This mini-conference, scheduled for Dec. 6, fell through due to lack of attendance.

Upon our insistence a university caucus meeting was altered to a general meeting and was held December 13. The group was to discuss and decide strategy for the February 14 abortinn campaign.

The Dec. 13 meeting was attended by about 40 women, mostly university students. During the multi-faceted, 4-hour meeting, it was clear that the vast majority of the women were observers The discussion was dominated by the YS, Taylor and Gagne (leaders of the group) and a few indepentents.

Essentiallytwo proposals were presented. One emphasized the need to continue the struggle for free abortion on demand, to participate and build February 14; to build an all-inclusive organization of women. Taylor's proposal (which the chair allowed a vote on rather than ours as it was presented first) was substantially that "the Saskatoon Women's Liberation Group make as its priority the conditions of working women and wlefare women in the context of the present economic crisis in Saskatchewan, concentrating on eqal pay for equal work and the problems of day care. The abortion issue must be placed within the context of socialized medicine, the problems of health care that really affect women and their families."

The group supported Taylor's proposal 14 for, 7 opposed, 7 abstained. The groups also voted to send our decision reached at this meeting to Canadian WLM groups, and to postpone discussion on the abortion campaign until January 15. There is obvious confusio n in the group. During the debate, although we intervened vigorously, most women were unaware of the underlying basic differences between our position and Taylor's.

We have been very aggressive on this point and have decided to send along with Taylor's paper, a counter paper to explain the nature of the debate. Another important reason in sending the counter paper is to aid the women here to understand. We are in the process of getting as much support as possible to draft a counter-report. We are also inviting all interested women to meet at the

WLM house on Thursday to further discuss the DEc. 13 meeting.

II. WLM SINCE THE CONFERENCE:

The long-worn guise of homogeneity here has finally disappeared. The group is essentially, though not stably, in Taylor's control right now. The group is still characterized by its non-participatory nature, and most women support Taylor because they have always done so.

As we continue to expose her degenerate strategy her following will diminish. Because for so long the group has only heard one set of tactics, when approached with many, they choose the most popular one and the one spouted by their familiar leader. Eventually a multitude of tactics will force them to think, talk, and question before they raise their hands to vote.

Since I have explained the majority of women as being silent--realize that the following characteristics have been first and most forcefully expressed by Taylor, Coburn and Gagne: i.e. the present leadership.

The present leadership has been very much influenced by the debate at the conference and a much more obvious anti-YS line has been noticed.

WLM has been characterized by the present leadership as a vanguard organization. (Taylor sees it united in struggle with the Panthers and YOung Lords).

It is obvious to us that from their lack of confidence that a non-exlusionist, mass movement of women is a revolutionary movement, that they feel they have to make it one. Hence their theory "it is not how many join but on what basis they join".

We have seen exlusionism in practise already. At the mini-conference, mentioned previously, only women who were "members" of WLM or who had attended the national conference were allowed to attend.

The United Front tactic, Taylor disapproves of. She would never allign with fascists, racists, Zero Population Growth. She will not resort to "lowest common denominator politics". She espouses the "principled alliance" (alias exlusionism) which to her means that we must agree with people's ends before working with them.

The idea of WLM as an organization with democratic centralist connotations has been discussed. If the groups decides to follow a particular strategy, then no one in the group can deviate from that strategy.

Feminism is consistently slandered. Comparing women's oppressions has been done. The middle-class problems are seen as "petty". A socialist consciousness has been imposed on the group.

All of these "theories" have been related somewhat to the abortion issue:
"Being a vanguard organization with a socialist consciousness, we must relate only to those women who are most oppressed: the working women and welfare women. What affects these women most is not abortion but the whole medical organization. Therefore we must demand free socialized medicine now. We will not unite with groups whose ends we oppose (soon it will be--don't unite with women whose politics we oppose.)"

III.OUR PRESENT ROLE IN WLM SASKATOON:

The national conference, although not a tremendous victory for the YS as a whole, did affect the YS here in a positive way. If frightened us and aided us in becoming a

II. The Joint Women's Liberation Fraction and the Women's Liberation Cttee.

A number of tasks lie before the women's liberation fraction over the next period -- chief among them being the task of shaping and defining our youth women's liberation work. The campuses and high schools are filled with women who can and must be drawn into the movement. The women's liberation movement, if it is to move forward in a dynamic way, must reach out to those radicalizing young women who will be a truly revolutionary force in the movement.

In Vancouver there are three high school women's liberation clubs: Sir Charles Tupper, Prince of Wales, and New Westminster. The third is the most developed, holding regular weekly meetings, and having entered a protest candidate in the Home-Coming Queen contest. In each of the clubs, comrades play key leadership roles. Initial steps have been taken to involve these women in the Alliance and to educate them about revolutionary socialism. Involving these women in the Alliance is proceeding very slowly. We are now pushing the Alliance to seek ways in which to reach these high school women and hundreds more on the Lower Mainland. An educational evening dealing with a topic of concern to women in the high schools is being planned, and coordinated by the New WEst club and the educational cttee of the WLA. We view this as a big breakthrough and will attempt to use it to establish some on-going liason.

There have been some problems, however, in building a strong collective leadership to shape our youth work. First, it has been difficult for high schoolers to attend fraction meetings regularly because of parental hassles etc. As a result, the women active in the high schools have been given too little direction on how to orient the clubs to the Alliance, and maintain the enthusiasm that the clubs initially have with continuing programs of education and action. As well, the many ways in which high school women can be involved in the abortion campaign have not been used. To a significant extent, the lack of involvement of high school conrades flows, not so much from technical problems, but from a lack of strong coordination and the rather undefined nature of this work area at present. We have begun to move on this problem by holding a special high school women's fraction attended by the branch and local wl coordinators to discuss important aspects of our work.

Over the past period, we have been unable to make any real inroads to the campuses, either through the Alliance or with open women's liberation work, because of a lack of forces. The Alliance at present is largely composed of working women (house and labour force varieties) with only a scattering of students. With a new school term beginning, the fraction must begin to direct the WLA toward the campuses, and once again, the abortion campaign will serve as an important mobilizing force, and aid us in this effort.

SUMMARY

The opportunities are there for us to make huge gains in the coming months. The women's liberation movement has never been bigger or more dynamic. Despite the attempts of the ultra-left splitters to demoralize and sink the movement, we are embarking on a revitalization of the abortion campaign with forces right across the country. The Royal Commission, as well, can provide us with nothing but revolutionary optimism about the possibilities right now to build the WLM in Canada and to draw in these women to the struggle for revolutionary socialism.

WOMEN'S LIBERATION ALLIANCE PROGRAM

Vancouver---Oct. 14, 1970

Women in our society are oppressed. We are forced into a narrow and restrictive role in life, and made to fit into society's preconceptions of what women ought to be. Our narrow role is perpetuated by the educational system, reinforce by the media, and stabilized by our lack of choice. We are denied the right to develop as full human beings, to control our own bodies, and to actualize our potential. We face oppression and discrimination in the work force, in the home, and before the law.

Women's Liberation Alliance is an action-oriented organization created to combat these injustices in our society. Through our education and research, we will make a critical examination of women's historical and contemporary position in society, in order to understand our oppression. We will achieve our goal of liberation through mass involvement of individual women and women's groups across the country in raising the following demands:

* End the conditioning of women in the school system to the acceptance of send-class status. End the channelling of women towards restricted and low-paying types of work. Make women aware of their historical and present contributions; establish women's studies programs under the control of women; write women back into history.

* Equal pay for equal work; equal job and educational opportunities.

* Paid maternity leave

* Control of our own bodies: government financed abortion on demand, establishment of birth control information centres, birth control research

* Free 24-hour child care centers, to give women greater opportunity to develop themselves as they wish

* Equality before the law

WHAT IS THE TORONTO WOMEN'S CAUCUS?

The Toronto Women's Caucus is a women's liberation group founded on three basic premises--non-exclusionism, an activist character, and an orientation to reaching the population of women at large.

The aim of the Roronto Women's Caucus is to mobilize women, to unite them, to be a means by which women can organize to end their oppression. We are a broad group, aiming to encompass all women who want to organize around specific issues related to women's liberation.

Thus we are a political group, in that our orientation is to organize to bring about changes in specific social institutions and laws, such as the abortion laws, the lack of protective legislation for women in the Ontario Hunam Rights Code, and the streaming of women in the schools. However, as a group, we are not alligned to any particular political party or organization. Nor do we have a particular philosophy or theory to which members must adhere. There is no group "discipline" exerted on members who disagree with majority positions on certain issues. On the contrary we are open to women of all political tendencies who agree on the necessity to organize to change things! Our membership includes women who are active in political groups such as the World Federalists, Vietnam Mobilization Committee, Zero Population Growth, Pollution Probe,

League for Socialist Action, New Democratic Party, etc., and they work to encourage these groups to take a strong position in favor of women's liberation.

Our activist orientation is based on a desire for change--as soon as possible-- but it is also based on the belief that this is how lare numbers of women in society can be mobilized and won over to women's liberation. We believe that the average woman will be radicalized around the issues which directly affect her life, such as: abortion, job discrimination, day care centres, and so on.

Therefore, we try to organize actions around these issues which will appeal to large numbers of women and win them over to joining the women's liberation movement. One recent project of this nature that we took part in (with other groups) was the preparing of a brief to present to Premier Robarts to have the word "sex" included in the anti-discrimination clauses of the Ontario Human Rights Code. We held a support demonstration when our sisters (a coalition of several groups) went in to the Parliament Buildings to present the brief to Robarts.

We feel that actions of this nature are important as they show the public how women are oppressed and how to begin to change this situation. We are faced with the task of convincing women that the social stereotype of women, as submissive, passive, illogical but intuitive people who are best adapted to being mothers, secretaries, and nurses is an unnatural, highly conditioned and oppressive situation. We must convicne women and show them how to break out of this oppressive role-casting.

The Toronto Women's Caucus attempts to do this by our actions and our paper, the Velvet Fist. We take all offers to publicize our views.

To this end, in the brief 5-month history of the TWC, we have held 2 high school conferences, a public meeting for Jo O'Brien(a British women's liberationist), 2 demonstrations to protest the sexual exploitation of beauty contests and the Human Rights Code action. We have put out the first issue of Velvet Fist, have taken numerous speakimg engagements, including radio and TV appearances.

As well as working to involve and educate women, we recognize the necessity of increasing our own understanding about the sources and institutionalization of our oppression. We are attempting to do this by holding educational meetings where we discuss issues of relevance to women such ad daycare, abortion, education, the family, sexuality, women in history, etc. We feel these meetings play a vital role in educating ourselves, and hold them on a regular basis (every other Wednesday).

The organizational structure of the TWC reflects our basic aims. We feel that in order to carry out actions and co-ordinate the variousactivities of the group, it is necessary to have a structured group. But we are not interested in the "elitist" kind of leadership, which marks virtually all the institutions of our society. We want a structure which involves all the women in the group in the most democratic was. After four months of trying various possibilities, we feel we have come up with a good working arrangement.

The most crucial positions in the group are the 4-woman co-ordinating committee, which is responsible for setting the agenda for the bi-weekly business meetings and keeping in touch with the various activities and projects of the group; and the 8-woman editorial staff of the Velvet Fist which is responsible for planning and producing the paper. These positions are elected by a majority vote of the members of the TWC on a regular 6-month basis. No one can serve on both committees at the same time.

Other positions in the Caucus are filled by volutneers and are: Recording secretary, treasurer, corresponding sevretary, literature co-ordinator, and research librarian. We have a number of committees for which women may volunteer and serve as long as they want. Some of these are educational, fund-raising, publicity, speakers bureau, sales and dis-

tribution of the Velvet Fist.

Every time the Caucus commits itself to an action, a committee is formed to take care of the details. We feel this setup is the most democratic as it allows women to get involved in the activity which most interests them.

Although the TWC is separate from and different from the other women's liberation groups, we welcome every and all opportunities to get together and act as a united force with other groups and other women. We hope that all sisters, including different groups will get together around issues on which we agree--such as abortion and equal pay. This is a very necessary step for us--together we shall win!

Sisterhood is Powerful!
Women Unite!

THE VELVET FIST:

What it is and how we should use it : (by Lis Angus)

The Velvet Fist, a women's liberation newspaper put out by the Toronto Women's Caucus, is the second women's liberation paper to come out of the Canadian movment (the first being the Pedestal). Although it is not yet a professional paper, both in appearance and production, we must recognize it as an important tool in building the women's liberation movement in Canada.

The Toronto Women's Caucus supports the perspective of building a mass, non-exclusionist movement. Its paper, the Velvet Fist, puts forward this perspective, and offers avenues for making this perspective a reality: by carrying reports and articles on what is happening both within the organized movement and among women across the country, it can give a concrete picture of the breadth and potential scope of this movement and the power it can hope to consolidate through mass organizing.

Although this paper is by no means a "trotskyist" paper in terms of the unity of the line presented in its articles, it represents the tendency within the women's liberation movement which we support and attempt to build; the tendency supporting a mass movement perspective. We as Trotskyists recognize the importance and effectiveness of using a paper to publicize ideas and build a movement; we must put our experience to work and use this paper in our women's liberation work across the country.

We should try to get groups in which we are active to order and sell regular bundles of the Velvet Fist, and make every effort to get this paper sold at every activity of the group. We should get groups to send in reports on their activities and discussions to the Fist--or failing this, do it ourselves. A Velvet Fist correspondent in every group would immensely aid the effectiveness of the Fist's coverage of the cross-sountry movment.

We should also read the Fist ourselves. As the Fist improves in the quality and breadth of its coverage, it will be an invaluable aid in keeping us aware of what is happening in the cross-country movement.

Since some of our comrades are involved in the Velvet Fist editorial board, it would be valuable for comrades to send in comments and criticisms of the paper both to the center and to the Velvet Fist itself (as readers).

A critique of the first issue of Velvet Fist--(by Diane Schrenk, for the Vancouver Women's Liberation Fraction)

Congratulations! on the publication of the first issue of a women's liberation newspaper. A paper is the first step in the growth of a group and is vital in organizing a mass movement.

First we would venture an assessment of it based on our own experience and mistakes while working on the Pedestal, here in Vancouver.

Secondly, we would like to offer some suggestions for improving the paper.

Criticism is offered in the light that your group is very new--and we have gone through a rich if not too hectic experience here in Vancouver from which we gleaned much know-how and came to certain conclusions about how a paper should and should not be put together. We certainly didn't do it overnight--we came to conclusions through our mistakes and through discussion. This learning process was cut off with our expulsion from the Vancouver Women's Caucus. So we can only offer you what we have so far derived from these experiences. We hope to be getting feedback from you so that from hereon in, we will be learning and developing from you--from your experiences in the TWC and working on the Velvet Fist so you will have something valuable to offer us when we are in a position to start a newspaper.

I will be very brief on the general content and apperance of the paper as the content reflects the problems of the editorial policy and can only be dealt with seriously after the problems of the editorial policy are settled.

APPEARANCE:
The paper was quite attractive in appearance with good graphics and pictures although many pictures could have been more pertinent to the articles (e.g. front papge)

CONTENT--generally:

The paper was generally a collection of unconnected articles, with an attempt to represent differenct areas of women's liberation (e.g. media, sexual objectification, high school, abortion) without linking them together and putting them in the context of the work of the TWC as a whole. It failed to reflect the dynamic and priorities of the TWC. One was given no indication that this paper represented a living, growing liberation group. There were very few "plug-ins" in the paper except for the general invitation to send in letters. There were no sub-blanks, no appeal for money, no speaker ads, no activity lists, no book lists, etc.

CONTENTS-in particular:

The front page article by Alice Klein, wa an excellent selection for the front page. But neither the headline nor the picture indicated that this was a big Toronto action in solidarity with the Aug. 26 strike of our sisters in the U.S. The TWC is an action-oriented group--the story, picture and headline should have indicated this. Instead it was put into the "general oppression of women" box and stamped "unite".

Media Review--again failed to represent the TWC when it cited the nuclear family as the buttress of women's oppression. An attack on the nuclear family is too much for that majority of uncommitted women we want to attract.

The article Package Beauty was one of the few articles that attempted to put an action of the TWC within the context of the work of the TWC and give some direction to it--it reported an action around a beauty contest--then went on to tell why the TWC protested.